low and imperfect standard. In order to judge correctly, we are, from the stand-point reached, to take the law of God as the instrument of judgment. Having in the last section taken a survey of man's moral nature, as the same can be gathered from the intimations of conscience, we are now to use not the faculty that judges so much as the law by which it judges; and taking with us proper views of the nature of virtue, and of the qualities that constitute it, we are to inquire into the character and extent of the good or evil qualities which man possesses.

In doing so, it is needful to remember, that virtue consists essentially in the will following the dictates of the law fixed for its regulation; and that sin, on the other hand, consists in the mind refusing to follow the rule prescribed to it. Proceeding on these principles, it will at once appear that the morally good does not consist in the possession of feeling or affection. Love is not the only element in the good. There may be positive vice in misdirected love. The circumstance that man possesses affection is no proof of the purity of his nature. We hold it capable, indeed, of being demonstrated by the strongest evidence that man is possessed of disinterested affection. There are sympathies, and tendernesses, constantly shown by mankind towards each other. If there be a person who has never received such kindness from a fellow-creature, it is most assuredly because, by his rudeness or selfishness, he has repelled it. But we maintain that the mere possession, or the lavishing of these affections, does not constitute the race morally good. Some of the most vicious among mankind have been distinguished for their great sensibility—a sensibility abused by them, however, *md so the means of spreading a wider evil, just as when corruption begins in vegetable life, its progress becomes the more rapid and the more fatal in proportion to the

richness of the vegetation.

Besides benevolence, there is needed, in order to virtuous character, a regulating power of justice. Two things are needful to the beauty and beneficence of that star which shines in the expanse. There is its light, and there is the regularity of its movement in its allotted course. Conceive this star, while retaining the former of these qualities, to lose the latter—it might, in its now wayward career through the heavens, carry